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Historical Sketches of the Missions in
Charge of the Rev. Fred'k W. Wey

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Missions in Charge

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Rev. Fred'k W. WEY,

IN THE

MISSIONARY JURISDICTION OF ASHEVILLE, N. C.

and then

MURPHY, N. C.:
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It is hoped by the Author that these few pages, written at odd moments, chiefly after mid-night hours, will interest the kind friends who have in the past contributed to the maintenance of the work in these mountains, and upon whose contributions the continuance of this much needed work greatly depends. To them I dedicate these sketches with a grateful heart for their kindness and generosity, and with earnest prayer that the Giver of every good gift will bless them most abundantly.

*FREDK. W. WEY,
Missionary in Charge.*

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INTRODUCTION.

The object of this little sketch is two-fold: First, to show the difficulties the Church has had, and which she still has, to a very great extent, to contend with in her endeavor to gain a foothold in this section of the country; and what has been the results of her feeble efforts. Secondly, to interest the friends of missions so as to obtain the adequate means to make the work of the Church more effective in the future.

It may seem strange to those who live in large communities, in the centres of commerce and great manufacturing enterprises, or even in thickly settled rural districts, where the Church is full of life and activity and where she has rapidly increased in numbers, wealth and influence till she has secured her true position as the representative of primitive Christianity, that after many years of effort and meagre support by the Church at large she should to-day be in so feeble a condition in this section as to cry for help, in order that she may keep up her struggles for existence. But when we make a contrast of conditions and the many difficulties she has had to encounter from the beginning in this section, we are surprised that she not only exists but has actually made progress; slow it is true, but a steady and permanent growth, fully as much as could be expected under the circumstances and the conditions confronting her.

First, the sparseness of the population, which being scattered over a large territory, dwelling on the mountain sides, in coves and narrow valleys, with small villages here and there, as trading centres, with no large cities to establish centres of operation, requiring much time and hardship in going from point to point over steep and rough mountain roads. Nothing more could be done than to keep up an itinerant ministration to the scattered few of Christ's flock. The largeness of the territory each missionary has to cover is such as to preclude aggressive work in any one place. I have four counties, containing a territory of about 2,000 square miles under my care, which necessitates such diffusion of time and energy as to

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preclude ordinary results: It is only preparing the soil and sowing the seed, which may yield its fruit in the coming generation.

Next, there was the poverty and illiteracy of the people. Outside of the small towns and villages the people had nothing to depend on but the produce of their small mountain farms, which barely gave them a poor excuse for a living, and the tradespeople had to depend on the little produce which these people could give in exchange for the few necessities of life which they had to have. Money is a very scarce article even now. For their education they had to depend on a couple of months a year of not very efficient teaching, which is still the rule in the rural districts, though gradual improvement is made in the system.

But if the temporal condition of these people is such as to eke out a scanty existence, the provision for their spiritual needs has been less. For generations they have been trained to depend almost exclusively upon emotional religion as the panacea for all spiritual ills. Excitement has become the substitute for the practice of religion; and having reached the hysterical stage of the excitement salvation is obtained and certain; nothing more is necessary but to wait for the wings to grow to enable them to soar into heaven. This is such an easy way to obtain eternal happiness that it seems next to impossible to disabuse their minds of this delusion. A deep prejudice exists everywhere against the Church because she requires practice of religion as well as profession. Then add illiteracy to prejudice and you have another very potent reason why the church is not stronger in this mountain region.

Having mentioned some of the difficulties the Church has had and still has to contend with, and given a few reasons why the Church is so weak in this section and utterly dependent for her existence upon the Church at large, I shall endeavor to point out the way to make the work more effective in the future and the prospect which the Church has to permanently benefit these people and firmly establish herself here as she has done everywhere else.

As far as the native population is concerned the people will always be poor and give the Church the opportunity for the exercise of her mission to "preach the gospel to the poor," and minister to their spiritual necessities and their temporal wants, too. But the more the healthfulness of the climate and the beauty of our scenery becomes known the greater will be the number of people who will spend at least a part of each year here in these mountains. This will bring to the already existing towns and villages a class of people capable of ministering

to these annual sojourners according to modern requirements. This will require a larger amount and a greater variety of farm produce than heretofore; effect a market for what is being raised at better prices than have been paid in the past, and thus stimulate to greater exertion those who have energy enough to exert themselves to better their condition. At the same time settlers with modern agricultural ideas will come, buy up the land around and near the towns and villages, transform the valleys into market gardens and the mountain sides into orchards and vineyards, which will be object lessons to their native neighbors, at the same time creating a demand for native labor both male and female.

The Church must exert herself to prepare the rising generation for these changed conditions which are sure to come. In fact, the change is already taking place, very gradually, it is true, but nevertheless certain. We must educate the young, spiritually, morally and intellectually, so that they will be able to enter the battle of life under these new conditions and become faithful members of the Church and useful citizens of the State. We must teach them that it is their duty "to learn and labor truly to get their own living in that state in which it has pleased God to call them;" and then the more ambitious who can not find remunerative employment at home will go where they can find it; and wherever they go they will take the Church with them, and thus become missionaries to others.

To do this work we must have day schools to bring the young under the daily influence of the Church. This influence will be felt at home and prepare the other members of the family for the reception of the Church. More clergymen are needed to do the work of the Church in order to make the best of the opportunity God gives us now to establish His kingdom amongst these people. To do all this requires at least three times more than I have been able to raise annually, but a few hundred dollars expended now for some years in each Mission will save thousands of dollars later to accomplish half as much. I must have at least \$800.00 to meet the most necessary expenses of the two schools already in operation in my territory, besides the other expenses necessary to carry on the work. May God incline the hearts of His people to furnish the means to those who have to bear the heat and burden of the day, to carry on the work of His Church amongst these poor people and lay sure foundations for the Kingdom of our Most Holy Redeemer.

HISTORICAL SKETCHES.

Grace Church, Waynesville.

Waynesville, Haywood county, has a population of about 800; it is the county seat of Haywood county and much frequented by summer visitors. The climate, water and scenery would be hard to equal and is destined to become in the near future a formidable rival of Asheville, the famous mountain, winter and summer resort. But like most health resorts the Church people as a rule do not benefit the Church. Two classes come here, those seeking rest and recreation for a short time, and those afflicted with pulmonary troubles. The former in most cases have left Church and religion at home. The latter, while coming with intentions of staying long enough to get well, take no interest in the work of the Church except an occasional attendance, and do nothing for the support of the Church. This makes our work doubly hard. Some may spend one or more years here without doing anything for the Church, intending to return home so soon as they consider themselves sufficiently improved, and consider themselves under no obligations to the Church of their temporary residence.

The early history of Grace Church, Waynesville, like that of all the others in this section, is shrouded in obscurity. With great difficulty have I succeeded in gathering the data which form the basis of the sketch of each of the missions from the recollections of those who were instrumental in establishing the Churches. Mrs. Sarah F. Norwood, widow of the late James H. Norwood, gives the following account of the establishment of the Church in this part of the mountains :

"In 1846 my husband and I came to Haywood County from Hillsboro and settled a mile and a half from Waynesville on a farm. Very few persons had ever heard of the Episcopal Church and no prospect of having Church services. My husband, hearing that the Rev. Jarvis Buxton was visiting Asheville once a month, rode there on horseback over very rough roads, over thirty miles, to bring Mr. Buxton to our home, baptize our infant son and hold the first Church service ever held in Haywood County. The service was held in our farm house, and the room and piazza

were filled with people who came out of curiosity, but the sermon left such an impression that it was said if they could have such preaching they would come every Sunday.

These two loyal members were augmented by the sister and brother of Mrs. Norwood after two years. Mr. Norwood, who was a graduate of the University of North Carolina, moved to Asheville to take charge of the "Male Academy," where he remained till failing health necessitated his moving back to his farm near Waynesville. The Rev. Mr. Buxton, having settled permanently at Asheville, went to Waynesville once a month for years. Dr. Buxton was succeeded by the Rev. F. J. Murdock, who was followed by Dr. Buel, who for many years kept up regular services at this place and who built the substantial church edifice, the corner-stone of which was laid in 1878 and consecrated by Bishop Lyman, then Assistant Bishop, in 1880. It is a monument of zeal and devotion of a faithful priest and a loyal soldier of the Cross.

The first Episcopal visitation Waynesville received was by Bishop Atkinson, in 1854. He held services in the old court house, and people came from everywhere in the neighborhood to hear what he had to say.

For many years the Mission and Sunday School was kept alive by the untiring zeal and devotion of this pioneer of the Church, Mrs. Norwood, amid the fires of prejudice, trials and discouragements. She bore the burden and heat of the day, walking three miles every Sunday, winter and summer; the burning heat or the storms and tempest had no deterring influence upon this soldier and servant of the Lord. And when at last the church was completed and the little, faithful band could move into the House of the Lord, their hearts went up in praise and gratitude to the Giver of every good and perfect gift. A few others came early into the field and shouldered the burden, and have for years labored hard and faithfully to build up the Lord's Kingdom in this place, among whom are Mrs. R. N. Tate and her two sisters, Mrs. Miller and Mrs. Hyatt. Many others have come and gone with very indifferent interest as to the Church's welfare as they did not intend to remain here longer than they could help, so that the membership of permanent members has remained small. It has often happened that soon after persons were confirmed they moved away; and while the Church at large gained by our efforts here, the missions are still struggling for existence.

St. Mary's, Micadale.

Of all the Missions under my charge, St. Mary's, Micadale, is perhaps the most interesting and must appeal to all who love the Church of our Holy Redeemer for continued support. Here

it is literally true that the poor we have always with us. It derives its name from the mica mine which is a few miles further up the mountains. It is about 4 miles west of Waynesville in the heart of the mountains, the people living scattered in the coves and on the mountain sides in small log cabins depending for a living on what they can raise on their small farms. With but two or three months of the poorest kind of public school instruction it is no wonder that illiteracy is the rule rather than the exception.

In 1877, Mr. and Mrs. Gleason came from the North. Mr Gleason came to engage in mica mining, and seeing the condition of the people, he and his wife at once went to work to teach the people the principles of Christianity and the necessity of practicing what they professed to believe. These two faithful members commenced a Sunday School in an old frame house, and fitting it up with rough seats. Dr. Buel went out there once a month on the Sunday afternoon when he held service at Waynesville. Thus the noble work which has and is doing so much good, was begun through the exertion of two loyal members of the Church.

After Grace Church, Waynesville, was completed, Dr. Buel, with the help of Mr. and Mrs. Gleason, commenced building St. Mary's Chapel and Schoolhouse, the latter forming a transept with large folding doors opening into the Chapel. Ill health compelled Mr. and Mrs. Gleason to remove soon after the laying of the corner-stone of St. Mary's. They went to California, where he soon died, being followed shortly by his faithful wife. But the work which they commenced on such unpropitious soil still lives and has taken new life, showing that their labor has not been in vain. Dr. Buel obtained the services of a teacher to take charge of a day school, as the only hope of permanent good lay in taking hold of the children and keeping them under the daily influence of the Church. Unfortunately the teacher was not adapted for the work, and much valuable time was lost. But the good seed sown in the beginning was not lost—it only slumbered. The Rev. Stanley Barrows succeeded Dr. Bull. In the fall of 1894, the present missionary took charge of the work. He found the day school had been discontinued for some time. The Sunday School was but poorly attended, and the interest in the Church had almost died out. He recognized the necessity of opening so soon as possible the day school as the only means by which to do permanent good. But the means to meet the expenses? Where was the money to come from? That was the great question. He went to the more favored section of the Church and presented his cause. Enough responded to enable him to begin the work anew. And to-day he can assure all who

have contributed that their money could not have been given for a better purpose or more needy field to accomplish the mission of the Church to the poor of our blessed Lord. An average of sixty pupils have attended the day school, and through its influence the spiritual and moral condition of many has greatly improved and in some instances completely changed. Thirty-five have been baptized and thirty-two confirmed in two years. The Sunday School has increased from about 30 to 130, and the services are always well attended. The reverential behaviour of the people will favorably compare with congregations living in much better conditions. Many come four miles every Sunday, carrying their babies to Church or Sunday School. Surely work like this, so abundantly blessed, deserves the support of all who love our Holy Redeemer.

Sylva

Is a village twenty miles west of Waynesville, in Jackson County, where through the exertion of the first Church member the Church has been kept alive since 1879. It is a story of faithfulness and loyalty to principle, which stands as an example worthy to be imitated. Had we more such devoted Church members the Church would be stronger and more prosperous everywhere. I wish space would permit me to print the whole story of the Mission as written by this faithful Soldier of the Cross, who as Lay Reader has persevered under the most trying and discouraging conditions; but I shall have to content myself with relating only the most important incidences.

In the first part, Mr. D. L. Love tells of how he was brought to the knowledge of the Church, by Bishop Atkinson and Dr. Buel stopping at his father's house on their way from Waynesville to Franklin, in Macon County, and leaving a Prayer Book at the House. After leaving home he attended Church services at Raleigh in 1865, and in 1867 at Memphis, Tenn., where he witnessed the first confirmation. The sermon preached on this occasion by Bishop Quintard brought convictions to him that the Church was the divine institution left by Christ in the world to teach with His authority whatsoever He had commanded. But it was not until the year 1879, after his return home, that he became a member of the Church. In the fall of this year he learned that Bishop Lyman would be at Waynesville, and he requested the Bishop to extend his visit to his home. The Bishop accepted the invitation and with Dr. Buel remained over Sunday. They held service in the school house at Webster, the county seat of Jackson County, when Mr. Love and his niece, Miss Lomis, were confirmed. This was the beginning of the Church in Jackson County, after which Dr. Buel regularly held a monthly service in

the school house, which was also used by Methodists, Baptists and Presbyterians. Mr. Love was not content to be idle. Like the disciples of old, he was anxious to bring others to the same knowledge and share the blessed privilege of the Church of the living God, which meant so much to him. Near the old homestead was the "Old Love Meeting House," where he had received his early training, and there he and his niece commenced a Sunday School and distributed Church literature. The people took much interest in the services and the Sunday School, which aroused the opponents of the Church to active opposition; and when Dr. Buel came to Webster he found the liberal minded Methodists in possession of the school house, though it was his Sunday by agreement, and it was declared to have been done for "the purpose of keeping Dr. Buel out."

Being put out of the school house at Webster, Dr. Buel began services at Love's Meeting House, where Mr. Love had already gathered around him a Sunday School, and considerable interest in the Church was aroused; especially during that summer when the Revs. Chas. J. Curtis and W. P. Bynum spent July and August with Mr. Love and held a series of services there and at other places in the county. At this time the Bishop made his annual visitation, holding service for the last time at Webster, where he confirmed one candidate, an old man who had been brought into the Church by the labors of Mr. Love. The Bishop and Dr. Buel spent the night with Mr. Love, and it was then and there determined to build a Church in the beautiful Valley of Cullowhee. Again the Methodists took possession of the meeting house on the Sunday and at the time of Dr. Buel's appointment, and the little flock was once more homeless. For the time being the services at Sylva had to be discontinued, the few communicants going to Cullowhee or Waynesville for their communion whenever possible.

By the time the railroad was completed to Sylva, a Mr. Allen, a Baptist, built a house which was also used as a school house; and Mr. Love obtained the use of it for Dr. Buel. Here the Church made another effort to teach the people whatsoever the Lord had commanded. Gen. Hampton and Mr. Baum were then living at Sylva, and both being Church members, a brighter day seemed to dawn for the little band of loyal Churchmen. But the trial of faith was not so soon to come to an end. Mrs. Hampton died; Miss Baum married and left Sylva, and Mr. Allen notified them that they could no longer have the use of his house; and they were once more without a shelter.

A year before the death of Bishop Lyman, Mr. Love became the president of a joint stock company to build a business house in Sylva. The lower story only being needed for the business,

in Sylva. The lower story only being needed for the business, Mr. Love finished the upper story and furnished it at his own expense, in a Churchly way, and has ever since maintained it as a place of worship for the Church. Bishop Lyman lived to hold service in it, and was much pleased with the arrangements.

Dr. Buel, who for so many years had not only borne the heat and burden of the day in this unpromising field, but had also patiently endured the most persistent opposition, at last had to surrender his work, on account of failing health, to the Rev. W. L. Barrows. Dr. Buel was soon called to his well earned rest in Paradise. Mr. Love only voices the sentiment of all who knew him, when he says: "I think I never knew a better man than Dr. Buel. We all loved him, and when he came to see us for the last time he shed tears and said, 'he felt that he had come home.' A faithful priest and a good man, 'he rests well, and his influence will continue to the end of time.' A warrior well equipped, he gave courage to the feeble hearted, and stood as a shield to ward off the blows of adversity of the sick and wounded."

Mr. Love has ever been faithful as a Lay Reader and earnest worker for Christ and His Church; and I wish we had at least one such faithful soldier and servant in every congregation, and a better day would dawn for the Church.

In September, 1894, I was placed in charge of this large territory, of which Sylva is one of the missions. Services have been held regularly once a month on Sunday afternoon and a celebration of the Holy Eucharist on Monday morning. Acting on my conviction that a day school is the cheapest and only means of mission work that will bring permanent results, I have undertaken a day school here this fall, having the good fortune of securing not only a good teacher, but also an earnest Church worker full of missionary zeal, though I do not know where the money is to come from to pay her the promised salary, trusting that our Holy Redeemer will stir up His people, whom He has blessed with this world's goods, to come to our aid and give us the means we need to do our blessed Master's work amongst these poor and much neglected people.

Cullowhee.

St. David's Church stands in the beautiful Valley of Cullowhee, a landmark of primitive Christianity, by the roadside, inviting the weary traveler to stop and think of the way that leadeth to everlasting joys; to take time and consider the Truth of the Incarnate Word of God, and receive the Life that is Eternal. It is a monument of patient endeavor of a

faithful priest and a handful of loyal Church members of self-sacrificing exertions; of patient waiting, and of loyalty to Christ and His Church under unrelenting opposition.

I will let Mr. D. D. Davies, the father of this Mission, tell the story of its establishment in his own words. He says: "I am a native of Carmarthenshire, Wales, and had been brought up in the Church of England in my early youth. At the age of twelve I wandered away from home into the mining districts, and ten years later left my native land to seek my fortune in the far west. After rambling over many States of this Union, I finally located in the beautiful Valley of Cullowhee, where I became a member of the 'M. E. Church, South,' and lived a consistent life and officiated as steward for many years. During that time the Protestant Episcopal Church was a stranger in the land. But later on the Bishops of the Diocese held an occasional service at the County site, and the people gathered to see the 'show,' as the robes of the Minister attracted much interest."

Mr. Davies being favorably disposed towards the Church, invited the Minister to visit his home, which resulted in the service of the Church being introduced to Cullowhee.

"After the Rev. D. H. Buel, D. D., and the Rev. J. A. Deal, by the goodness of their souls, had visited our Valley and had given us the services of the Church occasionally for more than a year, the Rt. Rev. Theodore B. Lyman, D. D., was invited to visit Cullowhee. He kindly accepted and held service at Speedwell School House, the people being highly pleased with his sermon and sound doctrine." During this visit of the Bishop and Dr. Buel, Mr. Davies suggested that a Church be erected, and that the standard of Christianity be elevated to a higher plane in this vicinity, which was heartily endorsed by the Bishop and Dr. Buel; but nothing was said concerning the means wherewith to build it. I think that the first service was held at the Speedwell School House in the summer of 1881 by Dr. Buel, and the second by Rev. J. A. Deal in October of the same year. During the years 1882 & 3, Dr. Buel became more and more interested in the future of Cullowhee, and the Bishop accompanied him every summer and rested a few days at "Forest Hill." Sometime during the early part of 1882, the Rev. W. S. Bynum visited and spent a period teaching the people. Rev. C. J. Curtis also spent sometime in the Valley and assisted Mr. Deal in the service. In August, 1883, Bishop Lyman and Dr. Buel, by appointment, came to Cullowhee and remained some days. They had both been thrown from their buggy and the Bishop badly bruised. His body was black and blue and very sore, yet he held service at Cullowhee and

East Laporte and preached to large congregations. During this visit Mr. Davies repeated his desire that an effort be made to build a Church; but no definite arrangements were made, as no communicants resided in the Valley, and to build a Church was no small undertaking. Dr. Buel continued faithful and traveled in his buggy from Asheville to Cullowhee, through heat and cold, wet and dry, over rough and muddy roads, and filled his appointment every month. Mr. Deal also came occasionally. The following summer during his regular visitation, the Bishop, accompanied by Dr. Buel, rested a few days at "Forest Hill," when he was more fully impressed with the necessity of building a Church at Cullowhee, trusting to Providence for the necessary means to complete the building.

In August, 1884, the work of gathering up the material for the building began, and early in November the corner-stone was laid by Dr. Buel, and the Church named "St. David," in kind remembrance of the ancient Church in Wales, and the building proceeded as fast as our limited means would allow, including the liberal contributions of the Bishop and Dr. Buel. Mr. Jones, the builder, left in October, 1895, and the Church not yet completed, but far enough as to enable us to hold services in it.

The first service held in the Church was August, 1885, when Daniel David Davies and his three oldest daughters, Ella Maria, Carrie Sul and Cora Kate, were confirmed, these being the only communicants for some years. Later, Mr. Thomas A. Cox, his mother and sisters came to Cullowhee for their health, and became attached to the Church and contributed largely to the work of completing the building. A few others have since been confirmed, but who are unable to contribute to its financial support.

Mr. Thos. A. Cox is the Lay Reader, and is a most faithful and efficient servant of the Church of our Holy Redeemer. It would be hard to find a more faithful band of Church members, who are ever ready to do all in their power for Christ and His Church, and make sacrifices for the blessed Master's work, more willingly than these loyal members of the Church, or who study to make the burden of the Missionary as light as possible, or where he could find a warmer welcome than in their hearts and homes.

Bryson City

Is forty miles from Waynesville and the County seat of Swain county. Here the Rev. J. A. Deal and the Rev. J. W. Barker had held services for sometime before the Mission was placed in my care. Mr. Deal completed a chapel the same year I took charge. But unfortunately the lumber business had come to an end in its vicinity, and the Church members with the rest, who had any energy, left the neighborhood, and only two or three nominal

Church members remained who have very little religion and less Churchmanship. The work at present is at a stand-still, but I trust and pray that soon a brighter day will dawn even here for the Church. The seed has been sown and though it may take sometime in this hardened and barren soil to germinate, it can not be entirely lost.

Murphy

Is ninety-five miles west of Waynesville, the County seat of Cherokee County, the terminus of two railroads, and having a population of about 600. The town is beautifully situated, and is visited by an ever increasing number every summer who spend weeks and even months in its exhilarating atmosphere, and has a very promising future before it.

The first Church family which came to Murphy was that of Prof. Beal, who is still living, and true to the Church have they been under the most discouraging circumstances. To them I am indebted for the facts contained in this little sketch. The Rev. W. W. Prout spent the winter of 1855-6 at Murphy as his headquarters, from which he sallied forth to make the Church known amongst the people. In the summer of 1856, Bishop Atkinson visited Murphy in company with Mr. Prout. In the fall of the same year the Rev. Mr. Bronson spent some little time with the people. Nothing was done after this until the summer of 1861, when Bishop Atkinson again paid a visit to the little flock, several children being baptized and two persons confirmed, which was followed by a visit of Rev. Jarvis Buxton, D. D. Again were they left without the ministrations of the Church, until the 15th day of August, 1869, when Bishop Atkinson made another visit and confirmed five persons. Five years later they were privileged to lay eyes once more on a Minister of the Church and join in the prayers and praises of Holy Church. Bishop Lyman and the Rev. J. C. Huske, D. D., made a visit to Murphy on the 23d day of August, 1874, when six were baptized and one confirmed. From this date to June 6th, 1876, the few faithful members were again forsaken until the Rev. J. A. Deal came amongst them and made his home there for sixteen months. On the 16th day of August of the same year, Bishop Atkinson visited the Mission, confirming one person. Another visit by Bishop Lyman, then Assistant Bishop of North Carolina, was made on the 7th day of August 1877, when two children were baptized and one person confirmed. From the fall of 1877 to September, 1882, the few sheep of our blessed Redeemer were again shepherdless. But on Sept. 27, 1882, the Rev. J. A. Deal and W. L. Bynum visited Murphy once more, held service and baptized two children. A long period of starvation followed until on July 20th, 1890, Dr. Buxton came to see if

the Church had any life left, and Bishop Lyman made another visit the same year, Sept. 4. In the following year the Rev. Jos. B. Cheshire, D. D., now the Bishop of North Carolina, passed through Murphy and gave the people an afternoon service on the 14th day of June. On October 7, 1892, Dr. Buel made a visit and baptized two children. Soon after our present Bishop was consecrated he visited the little band, being accompanied by Mr. Deal, Oct. 31, 1893. Mr. Deal went there again on March 20, 1894, and held two services. At the request of the Bishop, the present Missionary made his first visit to Murphy on the 30th day of September, 1894, and made arrangements to hold service once a month: first on a week day, as all the Sundays had been assigned to other points in his large field; but at the first opportunity a Sunday of each month was given to the Mission. The services were held in a small room over the post office, rented for the purpose.

The necessity having a Church building was apparent to all, but the great problem to be solved was, how and where to obtain the means to erect a suitable edifice. No matter how willing the people were to give of their little means all they were able, it was but a small part of what the building would cost. The Missionary had already financial obligations for the maintenance of the work in general, and the school work in particular, for which he had to appeal to the friends of the mission work of the Church, that it seemed beyond the possibility of receiving enough money to begin the building of the Church, which was absolutely needed if we were to accomplish anything. But trusting in the Providence of God to provide the means to do His work, the Missionary went forth to "beg" more money. Kind friends came to his rescue, and when he came home from his "begging" trip he had sufficient funds, with the contributions of the people and some help from the community at large, that he felt justified to begin the work of building a house to the honor and glory of God and His holy worship. To save as much money as possible I made the design for the Church myself; and ground was broken in June, 1896. On the 9th day of August of the same year Bishop Cheshire laid the corner-stone of the Church of the Messiah at 4 o'clock p. m. Under the efficient supervision of the building committee the work was done faithfully and thoroughly. On Palm Sunday, 1897, we had the joy of holding our first service in the new Church, though I had to substitute muslin for glass and put in temporary seats, as our funds have given out. Still, we are grateful and happy that we are able to worship God devoutly and in order and in God's own house. No debts have been allowed to accumulate, and I trust that we may be able to soon complete the building and have it consecrated to the glory and

worship of the Triune God. On Trinity Sunday we used for the first time the permanent Altar, which is made of quartered oak by my own hands during night hours. Is it a wonder that the Church is weak in this section when so little has been done to have regular services; when the clergy have been able on account of the largeness of their territory to visit the widely scattered flocks only once in from five to eight years? The establishing of missions and maintaining a sufficient number of clergy to do efficient work and have regular and frequent services will soon begin to bear fruit even in this much neglected field. We need more clergy, more schools and more money to concentrate our efforts and energies at every available and promising point.

Pigeon River.

I also have commenced services fourteen miles east of Waynesville, on the east fork of the Pigeon River, where we have a few communicants, and where I go wherever time and opportunity permits.

I have now in my charge seven missions, five Sunday Schools for white and one for colored people, two mission day schools. Last year, ending Sept. 1, 1897, I held ~~25~~ services, preached 270 sermons, celebrated the Holy Eucharist 65 times, traveled 3,200 miles and baptized 32. The Bishop confirmed 22 persons, performed two marriages and buried three. We have 140 pupils in our day schools, about 250 pupils in our Sunday Schools.

To do all this work in a territory of about 2,000 square miles the Church from her Mission funds gives me \$300.00 for my personal support; and but little money can be contributed by the poor people under my care. This will explain why I have to make my annual appeal for money to carry on this work of the Church. I must have at least \$800 for my educational work, and \$400.00 more for other expenses, which is absolutely needed to continue the work already begun. I shall have to call again this year in the Lord's name, no matter how unpleasant this part of the work may be to me. It is Christ's work, and we dare not shirk our responsibility. I shall be grateful to all who will in His Name respond to my appeal, and speedily permit me to return to my scattered flock, who must be shepherdless so long as I am away from home.

Yours in the faith,

FREDK. W. WEY.

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MISSIONARY JURISDICTION
OF
ASHEVILLE.

WAYNESVILLE, N. C.

October, 1897.

SYNOPSIS OF THE WORK DONE DURING THE YEAR ENDING
SEPTEMBER 1ST, 1897; ITS PRESENT CONDITION, AND ITS
NEEDS FOR THE YEAR BEGINNING SEPTEMBER, 1897.

During the year I have built a new church at a cost of \$1,600 at Murphy, where we had no place of worship; established a new mission day school at Sylva, 20 miles west of Waynesville; organized 2 new Sunday Schools, 1 for white and 1 for colored pupils; put a new roof on chapel and school house at Micadale. Have held 362 services, preached 271 sermons; administered the Holy Communion 65 times; baptized 28 persons; the Bishop confirmed 22 persons in August; I traveled 3,200 miles.

I have now 7 mission stations in which there are 3 churches, 2 chapels, 1 school house; 2 missions are without any church property. We have 6 Sunday Schools, in which are 22 teachers and 231 scholars; 2 day schools with 2 teachers and 130 pupils; 3 Lay Readers doing Sunday duty.

Remember, this work is widely scattered in small mountain towns and villages through 4 counties containing a territory of nearly 2,000 square miles. To carry on this work the Church gives me \$300 from her mission funds, \$200 from the General Board, and \$100 from the Mission Board of the Jurisdiction, for my personal support. For the money needed to carry on the work as above stated I am entirely dependent upon the generosity of the Church people at large, for my people are very poor and can do but very little towards the maintenance of the work.

Therefore kindly remember that to continue the work I need for the present year for the support of our two day schools, having about 130 poor children, who would otherwise be deprived of the benefits of education, both secular and spiritual, teachers' salaries, books and other expenses, at least \$800. The teachers are self-sacrificing ladies, each one of whom could earn the whole of the above amount in city schools, as they have done before. They give their lives to the service of our blessed Redeemer, but they must have enough to keep body and soul together. \$400 are needed to cover expenses of the other parts of the mission work for the year. I also have the opportunity of buying back at Micadale a piece of property which was lost to the Church some years ago, containing 33 acres of land and a small house, which was the home of the

teacher, and is needed now more than ever as the work is growing; for it is hard to compel a lady who has worked and worn herself out from 8 o'clock in the morning to 5 o'clock in the evening, with sixty or seventy children from six to nineteen years of age, to walk long distances to find shelter, or in bad weather to put up with the most uncongenial quarters. Besides, we need the property for the establishment of an Industrial Department in connection with the school at Mica-dale, so that the boys and girls may be trained to help themselves and become useful citizens instead of dependents upon charity. The property is worth much more than the Church can buy it for now, because it is for a benevolent and charitable purpose. The price is \$300, and I have an option till December 1st. We never will have the opportunity again to buy what is absolutely needed for the work at this price.

This annual call for help is the most unpleasant part of my hard and difficult work; but it is either "beg" or give up the work. I hope the kind friends of this work amongst God's poor people will have a welcome for me when I make my annual call, as many have done in the past, and uphold me in this work, both with their substance and their prayers, and I am sure the good Lord will bless them.

FREDK. W. WEY,
Missionary in Charge.



UNIVERSITY OF N.C. AT CHAPEL HILL



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